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Sketch of the Life and Character of Doctor Jonathan Edwards.

THE REV. JONATHAN EDWARDS D. D. was born at Northampton, in the state of Massachusetts, on the 26th of May O. S. 1745. He was the second son of the Rev. Jonathan Edwards, afterwards President of Nassau-Hall at Princeton, in New-Jersey, and Mrs. Sarah Edwards. The parents of Mr. Edwards were eminent for their piety, and were unwearied in their endeavours to instruct and educate their children in a knowledge of the truths of religion. The fruits of this early education were apparent in the whole future life and conduct of the subject of this memoir. His father was dismissed from Northampton, at the time this son was about six years of age, and the subsequent removal of his family to Stockbridge, which was then principally inhabited by Indians, was a great impediment to his education. At a very tender age too, his learning was delayed for a long time, by reason of an inflammatory disorder in his eyes, attended by an almost total privation of sight; but notwithstanding all these obstructions to his progress in learning, he was early destined by his father to the ministry, and was particularly designed for the service of a Missionary to the Indian natives.

At Stockbridge, the language then chiefly spoken was that of the Muhhekanew Indians, and this became as familiar to the subject of this memoir, as his native tongue, so that he was able to converse in that language with as much fluency and precision as the natives, and this he retained in a considerable degree through his life. Before he was ten years old his father sent him, under the care

of the Rev. Gideon Hawley, a missionary, to reside with the Oneida Indians, who were then settled on the west side of the Susquehannah river, at a place called Onohquaghe. Mr. Hawley and his young charge set out on their journey in the month of April 1755, and in their way passed through Schenectady to Canajoharrie, where they visited the castle of Hendrick, the famous Mohawk chieftain, and thence proceeded through the wilderness to Onohquaghe. Here they tarried till the month of August, and then returned to Stockbridge. In October following they again went to Onohquaghe and resided with the Indians till the next January. During this last visit to the Oneidas, all the able bodied men of the tribe went out upon their fall hunting, and left only their old men, women and children at home: In this defenceless state they were frequently alarmed with the approach of the Diogas, a tribe of Indians instigated by the French, to make war upon the Oneidas, who were in amity with the English. These alarms frequently disturbed them in the dead of night, and finally rendered it unsafe for the missionary to reside there. The hunters were called in, to defend their settlement and some of them took master Jonathan Edwards, who then was about ten years old and a very great favourite with them, upon their shoulders and carried him many miles through the woods to a place of safety. Mr. Hawley, and his pupil were now obliged in the depth of winter to return to Stockbridge, and on their way were several times, under the necessity of sleeping at night on the ground in the open air, and to endure many other privations which were calculated to try the fortitude of his pupil, and to qualify him for similar services in his maturer age. They at last reached Stockbridge in safety, and master Jonathan Edwards, for a year or two afterwards, enjoyed the instructions and example of his pious parents, but this was of very short continuance.

His father's removal to Princeton, in January 1758, and his very sudden death, cut off at once the earthly dependence of his family and blighted the prospects of this son, who was then but little more than twelve years of age. His mother who was calculated, more than most women, to superintend the education of her children, was also removed by death in the same year. His education then was scarcely begun, and the small property left as his inheritance, was of itself inadequate to procure him such a liberal education, as he had fondly hoped to obtain. At all events, however, he determined to persevere in his education, and accordingly in February 1760, by the assistance of his friends was placed as a pupil in the grammar school, attached to the college at Princeton, over which his father for a short time presided. He entered the college of Nassau-Hall, as a student in September 1761, and in September 1765, was admitted bachelor of arts. While at college in the summer of 1763, under the ministry of president Finlay, who has been represented as a very plain and ner-

vous preacher of the gospel, Mr. Edwards' attention was in earnest awakened to his spiritual concerns, he became the subject of an entire renovation of heart and life, and made a public profession of that faith, which was manifested in all the future part of his life, which was his support under all his trials, and the anchor of his soul in his last and dying moments. On the 17th of September 1763, he made and reduced to writing, the following dedication of himself, his time, talents and influence over others, to the service of his maker; this was kept among his private writings and is believed never to have been seen even by his most intimate friends, till it was found among his papers after his decease.

Nassau-Hall, Sept. 17, 1763.

"I Jonathan Edwards, student 'of the college in New-Jersey, 'on this seventeenth day of September 1763, being the day 'before the first time I proposed 'to draw near to the Lord's table, after much thought and 'due consideration, as well as 'prayer to Almighty God, for 'his assistance, resolved in the 'grace of God to enter into an 'express act of self-dedication 'to the service of God; as being 'a thing highly reasonable in its 'own nature, and that might be 'of eminent service to keep me 'steady in my Christian course, 'to rouse me out of sloth and indolence, and uphold me in the 'day of temptation."

"Eternal and ever-blessed 'God! I desire with the deepest humiliation and abasement 'of soul, to come in the name 'and for the sake of Jesus Christ, 'and present myself before thee, 'sensible of my infinite unworthiness to appear before thee, 'especially on such an occasion 'as this, to enter into a covenant 'with thee. But notwithstanding my sins have made such a 'separation between thee and 'my soul, I beseech thee, thro' 'Christ thy Son, to vouch-safe 'thy presence with me and acceptance of the best sacrifice 'which I can make."

"I do, O Lord, in hopes of 'thy assisting grace, solemnly 'make an entire and perpetual 'surrender of all that I am and 'have unto thee, being determined in thy strength to renounce all former Lords who 'have had dominion over me, 'every lust of the eye, of the 'flesh and of the mind, and to 'live entirely devoted to thee and 'thy service. To thee do I consecrate the powers of my mind, 'with whatever improvements 'thou hast already or shalt be 'pleased hereafter to grant me 'in the literary way; purposing 'if it be thy good pleasure to 'pursue my studies assiduously, 'that I may be better prepared 'to act in any sphere of life in 'which thou shalt place me. I 'do also solemnly dedicate all 'my possessions, my time, my 'influence over others, to be all 'used for thy glory. To thy 'direction I resign myself and 'all that I have, trusting all future contingencies in thy hands, 'and may thy will in all things 'and not mine be done. Use 'me, O Lord, as an instrument 'of thy service! I beseech thee, 'number me among thy people! 'May I be clothed with the 'righteousness of thy Son; ever

'impart to me through him all 'needful supplies of thy purify-'ing and cheering spirit! I be-'seech thee, O Lord, that thou 'wouldst enable me to live ac-'cording to this my vow, con-'stantly avoiding all sin; and 'when I shall come to die, in 'that solemn and awful hour, 'may I remember this my cov-'enant, and do thou, O Lord, 'remember it too, and give my 'departing spirit an abundant 'admittance into the realms of 'bliss! And if when I am laid 'in the dust, any surviving 'friend should meet with this 'memorial, may it be a means 'of good to him, and do thou 'admit him to partake of the 'blessings of thy covenant of 'grace, through Jesus the great 'Mediator, to whom with thee, 'O Father, and thy Holy Spirit, 'be everlasting praises ascribed, 'by Saints and Angels! Amen."

JONATHAN EDWARDS.

Mr. Edwards for a few years, about this period, kept a regular diary principally for the purpose of marking the religious state of his mind, but soon after dropped and never resumed it. At college he was diligent in his studies, moral at all times, and after his public profession of religion, exemplarily religious in his behaviour. In the mathematical sciences he was accurately and extensively learned, and in classical learning he was unquestionably one of the first scholars of the age. But he early devoted his chief attention to the study of moral philosophy and theology. After completing his studies at college, he placed himself a student of divinity under the tuition of the Rev. Joseph Bellamy D. D. at Bethlem, in the state of Connecticut, and in the month of October 1766, he was examined and licensed by the association of Litchfield county, as a preacher of the gospel. The year following he was invited to return to Nassau-Hall, and assume the office of a tutor. This invitation he complied with and continued in that office for the two succeeding years. While a tutor at Princeton, he occasionally preached to the society of Whitehaven, in the town of New-Haven, in Connecticut, and afterwards on the 5th day of January 1769, he was ordained to the pastoral charge of that society. This society was a branch of the first ecclesiastical society in that town, formerly under the charge of the Rev. James Pierpont, the maternal grandfather of Mr. Edwards. He continued in connection with this society, labouring with unwearied diligence in his parochial duties till the month of May 1795, when at the mutual desire of the society and himself, he was dismissed by an ecclesiastical council called for that purpose. A schism had arisen in the church, several members of considerable influence had adopted certain principles (by them deemed liberal) on some of the most important doctrines of religion, widely different from those of Mr. Edwards, and of the church at the time of his ordination, and very widely different from those professed by themselves in their covenant with the church. This schism led ultimately to the separation of Mr. Edwards, from that society: but the reason assigned

by the society to the council, for their desire to have him dismissed, was that they were unable to maintain a minister. Immediately after his dismission from New-Haven, he was invited to preach in several places, but he accepted the invitation of the society in Colebrook in Litchfield county, and was installed as the pastor of that society in January 1796.

His numerous parochial duties, his many avocations and his close application to study at New-Haven, had much impaired his health and rendered some relaxation indispensibly necessary for him. At Colebrook his labours were less arduous, and his abode was rendered pleasant by the uninterrupted harmony which subsisted between him and the people, and it contributed to the enjoyment of more established health than he had for several years possessed. His time here was, as usual, devoted to his favourite studies, and to the performance of his ministerial duties; and his recreation was the superintendance of a small farm. It was his intention and expectation to spend here the remainder of his days; but an unexpected call of Providence solicited him from this pleasant and favourite retreat: and to the call of Providence when clear, he always yielded a ready and implicit obedience, remembering that his time and talents were not his own, that they of right belonged to his Maker, and had been expressly and solemnly dedicated to him in his youth.

In the month of May 1799, he was elected President of Union College, then recently founded at Schenectady in the state of New-York, and endowed with ample funds by the Legislature of that State. The propriety of accepting this invitation, and of leaving his people was referred to an ecclesiastical council, by which he was dismissed from his pastoral charge over them. In July following he removed with his family to Schenectady, and for the two following years, the last of his life, he devoted himself wholly to the instruction of youth and the concerns of this infant seminary of learning, occasionally preaching in places destitute of settled ministers, whenever his services were requested, and his health would permit. In the month of July 1801, after much fatigue in preaching, added to his other labours, he was seized with an intermitting fever of the regular type, apparently no wise dangerous, till eight days before his death, when nervous symptoms appeared, which soon deprived him of speech, the regular exercise of his limbs and at intervals of his reason. From this time he declined rapidly till the 1st day of August 1801, when he expired. His disease after it became alarming, was such as to deprive him of the power of conversing with his friends, as to his views on the near approach of his future state. In the beginning of his illness he expressed to the friends who were near him, his firm and unshaken reliance on the atonement by Jesus Christ as the only foundation of his hope of glory. His domestic concerns were set in perfect order, and gave him no anxiety in his last moments. His peace, we

trust, was made with God, and when called home by his heavenly Father, he had nothing to do, but cheerfully to obey the summons. It had been the main business of his life, to prepare for his departure to a future world,and he had endeavoured to become familiar with death, by reflecting much upon it, and making it the frequent subject of conversation with his most intimate acquaintance. His remains are interred in the Scotch Presbyterian church-yard at Schenectady. His funeral, by his desire, was conducted with as little parade and expense as was decent, and the expenditure, which would have been required by fashion, on such an occasion, was distributed to the poor.

Doctor Edwards was twice married; his first wife, was Mary Porter, daughter of the Hon. Eleazer Porter, of Hadley, in the State of Massachusetts, and Mrs. Sarah Porter; by her he had four children, of whom, one died in infancy, and three, a son and two daughters survive him. This amiable and excellent woman was drowned at New-Haven on the 24th day of June 1782 as she was riding out alone in a chaise. Mr. Edwards had set out from home to ride with her to a place about two miles distant, and having labourers at work near the road, he stopped a short time to give them directions, and Mrs. Edwards rode forward alone to attend to some business at a house about a mile beyond, intending on her return to call and take him into the chaise. But on her return she suffered the horse to drink at a watering place, on the road side, by the margin of a small river, and the horse being very warm, probably pressed forward into deep water, and drew the chaise down a very steep precipice. Mrs. Edwards was thrown out of the carriage and remained under water more than an hour before she was discovered. Every effort was made to resuscitate her, but without success. She was universally beloved in life and bewailed in death by all her acquaintance. She left her three children, at a very tender age, in the sole care, under Providence, of her bereaved husband.

Doctor Edwards' second wife was Mercy Sabin, daughter of Mr. Hezekiah Sabin, and Mrs. Mercy Sabin, of New-Haven. This lady is yet living.

In person Doctor Edwards was slender, strait and somewhat above ordinary stature; his complexion was rather dark; his features were bold and prominent; and his countenance commanded the respect of every person in his presence. Naturally he was of a firm constitution, but habitual and close application to study made his bodily frame less robust, as his mind by constant exertion became the more vigorous.

He was temperate in his diet, regular in his habits, and his passions, naturally strong, were kept in perfect subjection. Although he was keenly sensible of an injury, he was utterly incapable of resentment, and ever ready to forgive it. He had but few enemies, and those he was always disposed to treat with kindness, and assist with every friendly office, not inconsistent with the higher obligations of duty. He himself was the personal enemy of no man. In his business, he

was deliberate in devising a plan of conduct, prompt in executing it, and resolute in surmounting all obstacles to its execution. His philosophical and religious principles were adopted after mature reflection and a cautious examination of every objection, and when adopted he was inflexibly tenacious in adhering to them.

In his family he was an affectionate husband and father; he was very strict in watching over the conduct of his children and servants, and particular to correct their errors as soon as discovered, before they should become confirmed habits, and this he did not by chastisement, but by pointing out the dangerous consequences of the errors, in a way that could not fail to convince them, that he was seeking their benefit and not aiming to establish his own authority. His house was a temple, on the altars of which, he was continually offering incense to the throne of grace.

His time was regularly apportioned to his studies, to the duties of religion, and to his domestic affairs. It was his usual custom to rise very early in the morning, commonly at 4 o'clock and begin his studies, and to retire to rest early in the evening; he suffered no part of his time to be wasted in idleness, but improved every moment in study, which was not employed by some necessary duty or business. Walking, riding, conversation and reading, were the only amusements in which he indulged himself, and he endeavoured as much as possible to make his business serve as recreation from study. In his deportment and conversation, he avoided even the smallest degree of trifling and levity, and discountenanced it in others; the language of passion and slander never fell from his lips, and was scarcely ever uttered in his presence without his rebuke. His conversation was generally upon some topic of religion, some doubtful question in theology, or some subject in the sciences; and with the members of his own family, his own, and their death and future state was the very frequent subject. To the poor and unfortunate he was benevolent, and really but not ostentatiously charitable; and compassionate to those who were in affliction.

Doctor Edwards' creed, was strictly Calvinistic, coinciding generally with that of his father; but in some particulars he differed from him. His religion had nothing of austerity, nothing of that gloom, which sometimes incapacitates for intercourse with the world, nothing of that pride which sets others at distance, but he was remarked for a child-like humility and contrition of heart. In his dealings with mankind he was discreet, he was punctual in the performance of his promises, gentle in his treatment of others, plain in manners, and in narrative he adhered exactly to the truth, without the least degree of colouring or exaggeration. He was prudent and economical in the management of his temporal concerns, in prosperity little elevated, in adversity not much cast down.

Endowed by nature with strong powers of mind, he had cultivated and improved them by constant study and exercise.

He had no brilliancy of imagination, keenness of wit, or quickness at repartee; but he had a mind, clear and discriminating, adapted to profound and patient investigation, and of resources almost inexhaustible. His conceptions of things were strong, he studied and considered every subject to which he turned his attention, in all its relations and bearings; he viewed it on every side, and dissected it into every possible division, till he was completely master of the whole subject. As a metaphysician, he was profoundly skilled in the philosophy of the human mind, as a logician or reasoner, the premises he assumed were always clear, generally self-evident, and his conclusions irresistible, and every possible objection was anticipated and obviated—so that the fortress which he defended was impregnable. He was cautious in admitting the premises of his opponents, and acute in detecting their sophistry; and in short, he was a champion with whom but few could contend. As he contended not for victory, but for truth, he was ever ready to follow where truth led, to detect any errors, which might have insinuated themselves into his own reasoning, and to abandon the conclusion unless it could be supported by other arguments.

As a scholar he was critically skilled in the Latin, Greek and Hebrew languages, well acquainted with the whole circle of sciences, and eminently learned as a divine. He was a member of several literary societies, and maintained a very extensive correspondence with men of learning in the United States and in Europe.

In the pulpit, his manner was plain, unaffected and solemn; he aimed not at a refinement of style, or gracefulness of elocution; he sought not to display himself, but to preach Christ crucified. The power of religion was manifest in himself, and he endeavoured by an earnest manner, and by arguments, addressed to the understanding and consciences of his hearers, to make them also feel it. Neatness and precision were the characteristics of his style. During the latter years of his life, he preached almost wholly without notes; or with nothing more than the outlines of his discourse sketched down in brief.

Such was the life, death and character of this great and good man: like his venerable father in the structure of his mind, and in his professional pursuits, he resembled him also in all the excellent qualities of the heart, and in a remarkable series of the events of his life. The name, education and early employments of both were alike, both were pious in their youth, both were distinguished scholars, both tutors for an equal period of time in the colleges where they were educated, were both settled in the ministry as successors to their maternal grandfathers; both were dismissed on account of their religious opinions and were again settled in retired country towns, over congregations singularly attached to them, and both were again removed without any solicitation in their behalf to preside over new and flourishing

seminaries of learning, and both were shortly after assuming their new duties, removed one in the 56th, and the other in the 57th year of his age, to the world of glory.

The literary works of the younger President Edwards, beside several sermons preached on various occasions and published in his life time, are

1. Three Sermons upon the Nature of the Atonement by Christ.

2. Observations on the language of the Muhhekanew or Stockbridge Indians.

3. The salvation of all men, strictly examined, and the endless punishment of those who die impenitent, argued and defended against the reasoning of Dr. Chauncy, in his book entitled, The Salvation of All Men.

4. A Dissertation concerning Liberty and Necessity.

He was also author of a great variety of Essays published in the Theological Magazine, having the signatures I. O. N. & IOTA.

Answer to a Disbeliever.

(Continued from page, 214.)

SOME reasons why all Christians do not agree in their religious opinions, although the scriptures, which they receive as an unerring rule of faith, are perspicuously written.

SIR,

IN a former number I made some remarks, on your leading objection "If the scriptures are the infallible word of God, why did not his good providence give them to all mankind? It is true that the scriptures have not been given to men of all ages, and since the cannon of scripture was completed, have not been propagated through all nations. Sundry reasons justifying the divine dispensations, in this matter, were hinted briefly: it was however finally resolved into the sovereign wisdom and will of God. He hath a right to do what he will in the exercise of his own grace. Our eyes ought not to be evil, because he is good. What no man deserves he may in wisdom grant to some and deny to others. Creatures, although ready to complain, must necessarily be ignorant of the reasons for many things which are appointed by infinite wisdom; nor can any one judge truly concerning the fitness of many present appointments until he can comprehend eternity with all its glories and events. Therefore, let the earth rejoice, let the inhabitants of the isles be glad, for the Lord reigneth as he pleases.

But why, if the scriptures are perspicuously written, do not all Christians, who receive them as an unerring rule of faith, agree in their opinions on the subjects of religion?

I might answer such a question as this by proposing another, which is equally deserving of an answer. Why doth not the evidence of a revelation from God, which convinces nine tenths of those who have received it, also give conviction to that small number of persons in a Christian land, who call themselves disbelievers? But as the

questions stand on the same ground and ought to be explained by the same reasons, I shall wave the latter and make some remarks for a resolution of the former.

Omitting to the last part of my paper, that reason which is most influential, and gives power to all others, I begin with some, which, although of less weight, deserve to be mentioned.

1. All men are not possessed of equal intellect or natural power of understanding to discern truth when proposed, or the weight of evidence by which it is supported Very different degrees both of natural and intellectual faculty are imparted to men by their creator. In the human soul there are many powers, passions and capacities: although some degree of each is necessary to constitute an intelligent mind, we find them in different persons very diversely proportioned to each other. In one mind the power of imagination prevails; in another memory is most active; while in a third there is a surprising quickness and clearness of perception. Two minds cannot be found in which the powers, passions and capacities exist with equal strength and in similar proportion. In this variety the wonderful wisdom of the creator appears. An instrument, a member is provided for every purpose and use, and to fill every place in the vast intelligent body. One necessary consequence of this is that all men cannot have equal powers of understanding. Some are quick and others more slow in discernment; some see truth systematically, and others in parts; and although evidence of truth is presented to the world, in the clearest manner possible, certain propositions which are commonly acknowledged, may appear mysterious to a few. This natural diversity of minds may be a reason of smaller consideration, why Christians, in the present state of moral imperfection do not agree in all their opinions. Their hearts being very far from perfect holiness exposes them through this means to misconception. But let none attempt to justify themselves hereby, for this reason operates only through depravity of heart. Among perfectly holy creatures some, through a stronger power of understanding may comprehend what is mysterious to others, yet we have no reason to think that a difference of intellect, of itself, and unaided by a more influential cause, will expose to destructive errors. Minds of a higher order will see and adore more fervently, while the inferior, so far as they can perceive, will harmonize with them in opinions and practice.

2. All Christians have not equal means of information. Altho' the scriptures are in the hands of all, some have far superior advantages for understanding them. This arises from an infinitude of causes, which, begining to take place in their early childhood, continue through life. There seems to be all the same reasons, and perhaps many more, for appointing better means of information to some than to others, as there is for giving that knowledge of revelation to some parts and ages of the

world which others do not enjoy. Childhood and youth are the most impressive seasons of life. While some, in this season, are taught the first principles of Christianity, maxims of piety and precepts of moral virtue; instructed in a knowledge of letters whereby they may enrich their understanding from the most excellent treatises of men; thoroughly taught in the powers of language, so that words and whole volumes on sacred subjects are perfectly understood; initiated in the history of the world and the Church, of human nature and divine providence; favored with that wealth which is necessary to procure the means of instruction and leisure to use them to the best advantage; embosomed in the midst of favored churches, and animated by that health of body which gives vigor to research and soundness to the judgment: Others, from the days of their childhood, are placed under the control of ignorant and ungodly parents; never instruced in the principles of religion and morality; never taught by the impressive force of a good example; and without the means of access to pious people or opportunity to join in their prayers; ignorant of letters, books, the appropriate meaning of words in the scriptures and in human theology, of the history of the world, the church, of men and the providence of God in their government; unacquainted with the institutions of religion; pressed with poverty; driven to incessant fatigue to support themselves and families, and perhaps dejected by many sicknesses.

How differrent the means of information had by these two classes of people! How small the latter compared with the former!

But the sweet influences of sovereign grace may convert the latter: They may by divine power be made Christians indeed: Yea, perhaps, more frequently than the former. Can the Disbeliever himself, without foolishly charging the providence of God, deny the truths of Christianity and the Holy Scriptures, because these afflicted people cannot express themselves so correctly on all points, or think in exact unison with their more favored brethren. While we confess their defects and sins, it must be allowed, that in comparison with many other people, their disadvantages palliate for some of their incorrect opinions. It shall be more tolerable in the day of judgment, for Sodom and Gomorrha, Tyre and Sidon, than for those who saw the miracles of Christ and had unerring instruction from his mouth.

3. Education, early habits of thinking, the sentiments of those we respect and with whom we daily converse, have a great influence in forming many opinions on religious subjects. This arises from the social disposition of man, which was given him by the Creator to increase his happiness; but though given for this benevolent purpose, it may be perverted into means of propagating and confirming error. We see errors continued through many generations by the influence of education and the means here mentioned. Still, this doth not justify error, neither is the diversity of opinions found on some subjects among

Christians, any evidence that the Scriptures, on which they all mean to build their faith, are not infallible truth, and expressed with sufficient perspicuity.

4. The great reason which leads Christians to different opinions on many religious subjects remains yet to be mentioned.—Their sanctification in this world, is but partial. In those hearts where a work of grace is begun by the power of God, there is a great remainder of moral evil, and much imperfection in duty and Christian affections. This directly leads to erroneous sentiments, on points which a mind perfectly holy would determine to be lucidly expressed in the word of God. Sin both darkens the understanding and vitiates the judgment; it indisposes the mind to thorough enquiry and exerts a powerful prejudice against truth.—The sin of their own hearts is the principal stone of stumbling over which disbelievers fall in their researches on moral and religious subjects. Through the influence of an evil heart, to their apprehension, truth and duty appear offensive rather than beautiful and glorious: it is hard to convince the understanding of undesirable things. This is one principal difficulty in introducing a holy gospel among immoral heathen, and the great barrier against recovering those from infidelity, who have apostatized, and rejected a former belief of Christian truth: A barrier insurmountable, except it be by such divine power and grace as are rarely exercised. For the same reason, in proportion as sin remains in Christians, they are exposed to error. That real Christians shall not finally fall away, we have the solemn promise of God, which implies that he will preserve them from fatal errors: yet there may be many errors not necessarily fatal into which God may permit them to fall through the remaining sin of their hearts. This he may do to teach all men our fraility and how dependant we are on the aids of his goodness for a correct understanding, a sound judgment and holy affections. It is through a remaining depravity of heart, that Christians are so often led by temptations into error and a practice unworthy of their sacred profession. So imperfect are the people of God, in this world, that the lives of eminent and ancient saints appear to have been recorded in the scripture, as much for beacons to forewarn us of dangers, as for examples of unfeigned piety, and the lives of Christians, who now live, very often, may be fitly committed to history as a warning to those who are to follow. It is depravity of the mind which gives the principal force to those reasons for different opinions among Christians, which have been mentioned before. Neither different powers of intellect, nor different advantages for information, nor the influence of education, could effect the variety of sentiment which is seen, unless it were true that all have gone astray, and none are perfectly restored to the image of God. To object against the truth of the scriptures and the Christian religion on account of the errors into which those fall, by whom it is believed, is ar-

raigning infinite wisdom and truth at the bar of human frailty: It is judging of God by the weakness and sin of some, who wish to be his friends.

Let no disbeliever quiet his conscience on this ground: rather let him endeavour to reconcile the adverse opinions of his own brethren. Of all men, disbelievers are the most discordant in their opinions. Having no standard beside their own understanding and passions, they are continually varying from each other. Some believe in one, some in many, and others in the existence of no God; some consent to moral obligation, others deny it; some allow there is sin, others deny the possibility of its existence; some that God is placed so far above his creatures that he gives no attention to their state, some that he delights in their misery, and others that he is so good as cheerfully to forgive, even without an expiation, all offences against his majesty, and that so far as he is able he is endeavoring to banish all unhappiness from the Universe. It would be endless to trace, and certainly impossible to understand, all the errors of disbelievers. They are afloat on the ocean of human weakness and passion, and here they must roll, until experience teaches them there is a most holy God and law, a judgment and an eternity of rewards for all creatures.

A BELIEVER.

[To be continued.]

[THE following piece, although properly sent, was mislaid. This notice is given in justice to the respectable writer, that it may appear his arrangement of the subject was judicious, although there hath been a mistake in the order of publication. It ought immediately to have succeeded "The Feasts of the Ritual," which was published in May.]

EDITOR.

Explanation of the Typical System.

(Continued.)

NEXT to the feasts of the ritual, we may consider, The cities of refuge.

By an explicit command, God required murder to be punished with death; and it appears to have been the ancient practice for the near kinsman of the deceased to inflict the punishment and avenge his death. But one man might occasion the death of another, when the act did not come within the true design of that statute, not having hated him in time past. For such instances, among his peculiar people, God graciously provided by a particular institution. He directed cities to be appointed, to which the slayer might flee for safety. These were called, cities of *refuge*. Moses appointed six; three on each side of Jordan. It is said, the roads to these cities were straight, all obstructions removed, guide posts erected, and in all respects accommodated to the convenience of slayers. When one person had killed another, he made his escape to one of these cities.—If he happily entered before the near of kin, or avenger of blood,

overtook him, he was secured from his resentment, until he stood before the congregation, in judgment. If it appeared upon examination, that the death was undesigned, the elders delivered him from the avenger, he returned to his city, and continuing in it until the death of the high priest, abode in safety. If even the avenger entered the city, he was legally divested of resentment, and reconciliation and harmony subsisted between them. At the death of the high priest, he was exempted from danger by the near of kin, and returned to his city and family, and abode in peace.—And was not this institution highly significant and typical of evangelical subjects? To this there are, perhaps, more references in the inspired writings, than any other type in the whole system. The eternal God is thy refuge. God is our refuge and strength. In this institution, which so mercifully provided for the slayer, have we not an affecting representation of that dispensation of grace which God hath opened and established for the relief and safety of penitent believers in Jesus Christ.

1. In the slayer, have we not a lively type of the transgressor of God's holy law? and as the slayer became instantly exposed to natural death, so he who violates the law of God, is instantly exposed to the wages of sin, to death eternal.

2. In the near of kin, the avenger of blood, do we not typically see the awful justice of God, the friend of his law and the avenger of all its injuries upon guilty transgressors? and in the situation of the slayer, exposed to the fury of the near of kin, may we not see the dangerous state of sinners, exposed to the threatenings of God's law, and the avengers of his justice.

3. The cities of refuge, the asylum of manslayers from avengers of blood, what glowing types of Christ, the secure and blessed retreat of guilty sinners from the pursuit and inflictions of avenging justice! and as the cities of refuge were the hope of manslayers, so is Christ the hope set before sinners in the gospel.

4. The gates of the cities were always open to receive manslayers, and the highways to them were straight and open, with necessary directions, and Christ is ever ready to receive guilty sinners, who make their escape to him, and if those who flee turn to the right hand or the left, they hear a voice behind them, saying, this is the way.

5. In manslayers, fleeing to the cities of refuge, we see sinners, fleeing to Christ for protection from avenging justice.

6. In the safety of manslayers in the cities of refuge, we see the safety of believers in Christ.

7. In the legal harmony and friendship of manslayers and avengers in the cities of refuge, we see vindictive justice appeased and reconciled to believers in Christ—God justifying the ungodly, just in forgiving sin and cleansing from all unrighteousness.

"Mercy and truth on earth are met,
"Since Christ the Lord came down from heav'n,
"By his obedience, so complete,
"Justice is pleas'd and peace is giv'n."

8. In the cities of refuge, manslayers enjoyed protection, peace and comfort, and they who have fled to Christ by faith, may have strong consolation by two immutable things in which it is impossible for God to lie. Let us next consider,

The near kinsman typical.

In given circumstances, by positive precepts, particular duties were incumbent on the kinsman nearest to persons by blood, according to the law of Moses. As if a man took a wife and died childless, his brother should take his wife and raise up seed to him. If a man became poor, and were sold for debt, his brother should redeem and deliver him from his bondage. If he had sold his inheritance, his kinsman should redeem and restore it—or, if he were killed, his kinsman should avenge his death.

1. Might the Israelite married to a wife, represent man in his primitive state, under the law as a covenant of righteousness and good works—and the Israelite dead, man depraved and the law made void by transgression for justification, so that in all his efforts to obtain righteousness and life by it, he conceives mischief and brings forth falsehood, labors and is in pain, but brings forth wind. And might the near kinsman represent Christ, who took flesh and blood and became united to his nature, that being dead to the law in which he was held, and being married to Christ, he might bring forth fruit unto God, and the end be everlasting life? Might also, loosing the shoe and spitting in the face of the kinsman, who refused to raise up seed to his brother, represent the contempt and shame with which those professors shall be treated, who refuse their friendly aid in raising up seed to Christ?

2. If an Israelite were sold and in bondage, the near kinsman redeemed him, and hath not Christ, for his people, been the near kinsman indeed, redeeming them from the dominion and bondage of sin, and the pains of hell, by his own most precious blood?

3. If any Israelite had sold or mortgaged his inheritance, the near kinsman redeemed and restored it—and hath not Christ for his people, been the redeeming kinsman, purchased for them the alienated possession, and interested them in an inheritance incorruptible, undefiled, and that fadeth not away?

4. If the great enemy of his people hath effected their spiritual death—hath not their near kinsman, Christ, avenged their blood, taken ample recompence, and made all the evils he contemplated recoil on himself?

The vail of Moses typical.

When Moses descended from the mount, and came to the children of Israel, after having been forty days and nights with God, and received the law, at his mouth, it is said, that his face shone, so that the children of Israel could not stedfastly behold his face for the glory of his countenance. This vail, the apostle hath taught us, was typical, and with this we may conclude the explanation of the typical system. The vail over Moses' face typified.

1. The obscurity of that dispensation.

The law had a shadow of good things to come. It taught typically, the important doctrines of the gospel. But these evangelical subjects were vailed in types. The Israelites, therefore, saw Christian subjects, in their dispensation, through a glass, darkly. The obscurity of this dispensation, evangelical subjects being exhibited through types, was represented by the vail over Moses' face. As within this vail there was a glory on the face of Moses; so in this dispensation, there is a hidden mystery, Christ the hope of glory.

2. The vail of Moses typified the spiritual blindness of the Israelites. Even until this day remaineth the same vail untaken away. In reading the old testament, Moses and the prophets, the vail is upon their hearts. Hence not penetrating through the vail, not comprehending the genius and true design of their economy, with Moses, and the unequivocal predictions of the prophets, verified and illustrated in Christ and the gospel dispensation, amidst all their unwearied researches for their Messiah, they are like the men of Sodom smitten with blindness, and continually stumble at the stumbling stone. The contrast drawn by the apostle between Jews and Christians, is very natural and impressive. While there is a vail over their dispensation and their hearts, when the Jews read the old testament, that they cannot look to the end of that which is abolished, and are bewildered in a maze of confusion and error, Christians with open, with unvailed face, behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. But though there were a vail over Moses' face, or dispensation, the vail is done away in Christ, the sublime mysteries and contents of it are laid open, and with transporting views, Chistians behold the light of the knowledge of the glory of God in the face of Jesus Christ.

Will it be an impertinent digression, is it too remote, with this subject to connect a particular event recorded by an evangelist. The vail of the temple was rent in twain from the top to the bottom. This vail separated the sanctuary from the holy of holies. The most holy place contained the golden censer, the golden pot which had the manna, Aaron's rod which budded, and the ark, having the tables of the covenant, over which were the cherubims of glory, shadowing the mercy seat. Amidst these insignia, these ensigns of royalty, over the mercy seat, between the cherubims, in solemn, silent, awful majesty, God dwelt in thick darkness. Into this sacred apartment none might enter but the high priest; and he only once a year with the blood of bulls and goats. But when Christ expired on the cross, this vail was rent in twain, and all these divine mysteries laid open, became visible and accessible, to all the Jewish nation. This signifying, that the way was now not only opened to the most holy place made with hands; but to heaven itself, and not the great high priest only, but all the holy nation, may now have direct ac-

cess to God and a rapturous view of the transcendant glories of his throne. Is not the address of the apostle, pertinent, persausive and practical? Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through his flesh—let us draw near with a true heart, in full assurance of faith. And was not the consequence of the apostle correct? If the ministration of condemnation, the Mosaic economy, be glorious, much more doth the ministration of righteousness, the dispensation of the gospel, exceed in glory. Each of the resplendent orbs of heaven has its own peculiar lustre. There is one glory of the sun, another glory of the moon, and another glory of the stars. There was a glory on the face of Moses, but the face of Jesus shone as the sun; and as the glory of the moon is diminished by the appearance of the sun, and extinguished by his noon-tide beams, so the glory of the Jewish faded when the sun of righteousness arose, and had no glory by reason of the glory which excelleth. In the enjoyment of this glorious dispensation, may not the address of Moses be applied to the Israel of God? Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!

Thoughts on Time and Eternity.

"See then that ye walk circumspectly not as fools, but as wise; redeeming the time, because the days are evil."

WHAT is time?

If we consider the question philosophically, no one can be proposed, which it is more difficult to resolve. It is what all men feel, and unless they analyze the subject, imagine they can answer the question by a very simple definition. The philosopher will tell you it is a measure of duration or existence; he can conceive no further than this, and the most ignorant peasant would tell you the same, if he understood the use of words.

What is the use of time?

Time is a season or opportunity for discharging the duties, which we owe to God, our fellow creatures and ourselves. The duties we owe to God are love, worship and obedience in all things commanded; the duties we owe to our fellow men, are commonly comprized in benevolence and justice; and the duties we owe to ourselves, are all suitable endeavors for the greatest perfection of our own natures in knowledge, moral virtue and happiness. The proper use of time is to employ it in these duties. A misuse of time is to neglect these duties, and to spend the season allotted us in contrary purposes.

What is the value of time?

The value of time to men, can be truly known, only by him who comprehends and inhabits eternity. We may meditate on this point until our feelings are carried above the faculty of expression; until our views are expanded beyond the limits of any picture drawn by words, and still fall wholly short of an adequate answer to the enquiry.

This is because we cannot comprehend eternity. Eternity is duration ever existing, without beginning or end, without a point in which it was not before and will not be afterwards : it is incomprehensible by any finite mind ; therefore, we must not esteem it strange, that the language of mortals loses its significancy in giving a definition of infinity and eternity. It is an article of Christian belief, assured by the testimony of God's word, that the happiness or misery of eternity, depends on the use we make of time in our present lives.—Certainly then, to estimate the value of time, we must contemplate in one complex view a number of vast ideas, some of which are the following: A duration without limits which will be a season of happiness or misery ; the capacity of the mind to experience blessedness or woe ; together with the infinite objects of enjoyment to the virtuous, and the numberless sources of pain to the miserable. After a just view of these great subjects, in their inseparable connexion, contrast eternal glory and pain, to one of which every man is destined, both by the appointment of God and by his own character ; consider them until the mind can rise no higher in its prospect or be more deeply solemnized, then it is prepared, in the best manner it can be at present, to answer to itself the question ; What is the value of time ? Consider man as he is circumstanced, in a state of probation, and the difference between eternal happiness and eternal misery is a measure, by which we may estimate the value of time. Sinful creature ! art thou not terrified by the proposal of such a measure ? Surely thou mightest be, if future glory depended on thine own merits ; but as sin hath abounded, grace doth much more abound thro' the merits of a Saviour's blood, and thine own faith and repentance.—If this then be true,

What is eternity ?

The speculatist as hath been before observed, will say, it is a duration without limits ; succession which never had a beginning and to which there can be no end. The plain man will say, it is like time which never began and will never come to a close : Indeed this is all which men can conceive. What the feelings of being in eternity are, must be unknown to all men, who are on this side death.—What eternity is in its great extension considered as past and to come, can be perfectly known by him alone, who inhabits its praises and of whose nature it is an essential attribute. What peculiar conceptions of eternity, as distinguished from time, created minds who have passed the boundaries of the latter may have is not a point of knowledge attainable by our present reason or revealed in the scriptures.—We must wait until death assists us to understand correctly the manner of existing in eternity, its difference from time, with many other things which may distinguish it from our present state of being. All is revealed which will assist us in present duty, or elevate our conceptions of God, the Creator and Judge, and inform us of creatures, their powers of action, and capacities for happi-

ness or misery. In our present state the most we can comprehend of time, is a duration of existence which recently began and will soon end: of eternity, a duration of existence, which never did begin and can never end.

What can we know of eternity past?

Nothing beyond what the living God and everlasting king hath informed us. It is an attribute of his incommunicable and incomprehensible nature to be eternal; eternity is his habition, and its praises are his glory; it was from eternity, that in the wisdom of his mind and council of his nature he determined the existence of the worlds, their inhabitants, the laws by which they should be governed, the dispensation of his providence to them at particular periods, and their ultimate condition. In the counsels of God through an eternity past, he determined every event that hath or shall take place: This determination is that volume of decrees, with which many sinners contend, although it be the fountain from which flows all their existence and happiness.

KEEP silence all created things,
And wait your Maker's nod;
My soul stands trembling, while she sings
The honors of her God.

Life, death, and hell, and worlds unknown
Hang on his firm decree:
He sits on no precarious throne,
Nor borrows leave *to be*.

Chain'd to his throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by th' eternal pen.

His providence unfolds the book,
And makes his counsels shine:
Each op'ning leaf, and every stroke
Fulfils some deep design.

Here, he exalts neglected worms,
To sceptres and a crown;
And there, the following page he turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
Oh, may I find my name,
Recorded in some humble place,
Beneath my Lord the lamb!

WATTS.

What the works of God thro' an eternity past have been; what worlds and creatures he hath formed; what their condition and what the dispensation of his providence to them have been, remains to be unfolded to the knowledge of creatures in an eternity to come. A knowledge of the past, as it shall be successively made known to the understanding of creatures may be a principal source of entertainment through eternity to come. From a knowledge of what is past, they may form a more correct opinion of what then is and what shall be hereafter; also of the glorious wisdom of him whom they adore.

When will eternity to come commence with the children of men?

The scriptures assure us this will happen at death. The body is a prison which confines the mind to a knowledge of the things done in this world. By

the power of religion and of faith in the gospel, it may sometimes as through the grate, catch a gleam of light, which is an earnest of the communion of saints, and the blessedness of seeing God as we are seen. The body is a curtain between this world and the next, which eclipses the sensible glory in which departed saints live, move and have their being. When our bodies die, the day of probation will be past, the means of grace designed for reclaiming sinners will be no longer used, the renewing influences of the Spirit will be no longer granted, and that moral state in which the soul departs, will remain forever. The soul will depart, either to indignation and wrath, tribulation and anguish ; or to glory, honor and peace without end.

What will be the condition of the virtuous through an eternity to come ?

Reason, under the aid of imagination, may conjecture many things, which will neither take place, nor be consistent with the holiness of God ; so that our only unerring information must be from his word. The scriptures were not designed to instruct us in things, which can give no present edification ; but in those which are profitable for present doctrine, reproof, correction and instruction in righteousness. The state of the righteous will far exceed the present condition of Christians in knowledge, holiness and blessedness. They shall be delivered from sin, pain, imperfection in duty, temptations and all sorrow. Their knowledge shall be in full proportion to the strength of their intellectual faculties, and their happiness commensurate with their capacity of receiving. To adopt the language of inspiration, they shall see, face to face, and know even as they are known. The fulness of God, in such communications as he is pleased to make of himself, by his Spirit and his works, will be the portion of their good, and eternity its duration—O blessed eternity of the saints in joy unspeakable and full of glory !

What will be the state and condition of the sinful through an eternity to come ?

Sin is the source, the parent of unhappiness. Nature, in its whole course and by all its laws, produces pain as the fruit of moral evil. There hath been sufficient experience of this from the beginning of human life : the same will remain to the consummation of time. It is an eternal law of God, and of nature which he hath constituted, that sin and misery shall be connected. One is the cause, the other the effect. In this world the sinful are miserable through their iniquities. If they leave the world with the same character they must continue to be miserable. There is not a single intimation in the word of God, that there is any natural power in death to change the heart. Death is a privation of natural powers, once possessed by the body ; and if there is any enlargement of the mind it is from escaping its corporeal imprisonment. At the entrance into eternity the powers and disposition of the mind will be the same as heretofore, the same powers of knowing, the same moral taste, and, a

few small particulars excepted, the same sources of joy and pain. If sin be connected with misery in this world, it must be so in a future. Agreeable to this are the representations of holy scripture. Those who depart without faith and repentance remain unpardoned; they lie under the guilt of all their former sins; their consciences condemn them; their wicked passions afflict them; the laws of moral virtue under which they exist, being the same in eternity as in time, both in their precepts and penalties, will make them afraid; and they will tremble at the presence of a most holy God. This will be the state and condition of the miserable through an eternity to come.

What must be done in time to escape the punishment with which the sinful are threatened through an eternity to come?

If sovereign grace had not interposed, there could have been no escape from the pains of death. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." For reasons known by infinite wisdom, there is a distinction made between apostate angels and apostate men; while the former are reserved in chains to the blackness of darkness for ever, to the latter redemption is offered. The Son of God is become a Saviour; he hath lived, he hath died, he is ascended on high, and now makes intercession in the Father's presence for all who will receive and obey him. The purchase of salvation is complete for all, who will comply with the terms on which it is offered. The gracious assistance of God is promised so all by whom it is sincerely sought: But men have no right to expect that redemption from the pains of eternal death, and a title to the blessedness of heaven will be urged upon them contrary to their own will. Indeed, the Christian salvation from sin and its deserved punishment is of such a nature, that it must be voluntarily received. The happiness arising from an enjoyment of moral objects and truths must be through sanctification of the Spirit and belief of the truth. A cordial belief of the Christian doctrines, repentance towards God, faith in Christ, the evangelical graces, a life of obedience to the divine law, together with a renunciation of our evil affections and practices, are a necessary preparation for eternal life. All these are practical duties, and barely naming them furnishes an answer to the question: What must be done by men in time to escape the punishment with which the sinful are threatened through an eternity to come? Wide, indeed, is the field here opened, for prayer, watchfulness, diligence and exertion.—How fit the sacred exhortation, "Work out your own salvation with fear and trembling!" How pertinent what is added, "For it is God that worketh in you both to will and to do of his good pleasure." No man could be saved, if God did not by his Spirit assist us to work out our own salvation.

These reflections on time, eternity, and the great preparation that is necessary for its hap-

piness illustrate the exhortation, "See then that ye walk circumspectly, not as fools but as wise; redeeming the time, because the days are evil." If time be so short as is described and found by experience; if it be the only season of preparation for a boundless eternity; if there be so great a work necessary to escape the pains, and acquire glory without end, how necessary to redeem time! To buy the time back again, as is the literal meaning of the word redeem, we know to be impossible, for misimproved time is lost forever, and it is only by penitent reflections on the past we can derive any benefit to ourselves. Such reflections may excite us to future diligence.—"Because the days are evil." They are absolutely few and evil; they are few compared with the duties of reformation and piety, which are incumbent on us; few compared with the following eternity: They are evil, on account of the troubles of human life, the temptations of the world, and the propensity of our hearts to transgress the law of God, thereby exposing ourselves to his displeasure. C.

Memoirs of Mrs. Martha Atwood, who died at Bethlem in Connecticut, May 6th, 1807, in the 55th year of her age.

MRS. Martha Atwood was the daughter of Mr. Jonathan and Mrs. Sarah Brooks formerly of Ridgefield in Connecticut. With few intervals, from her infancy to her death, she was tried in the furnace of affliction. In her childhood her parents removed to Southbury, but being depressed in their worldly circumstances, and having a numerous family they were obliged to put her out to labor for her maintenance.

From the age of seven, to eighteen years, she lived in several places; and as is too often the case in this world of avarice and selfishness, with children in like circumstances, her employers were rigid in exacting the full tale of her services. In her eighteenth year she was married to Mr. Joseph Hubbard, by whom she had four children. Her eldest child when about five weeks old was taken from her in a manner very afflicting. She went to bed with it, well as usual, awoke in the night and found it dead on her arm. About a year and an half after this, her husband went to Neversinque in the State of New-York, to purchase him a farm. In his absence her then only child was seized with a series of convulsion fits, which it was thought would terminate its life; but it pleased God to spare this child, that it might afterwards be a source of more poignant affliction to its mother. In the year 1775, her husband returned after his family, and removed them with her father Brook's numerous family to a place called Peenpack on the Neversinqe river. Here in a spacious log house at a distance from neighbors both families lived together in peace and quietness for two years. In the year 1778, the Indians made a distressing incursion on the settlements of the Susquehannah. When the news reached Peenpack the in-

habitants thought it best, as they were a frontier town to build a fort, and a part of the settlers had moved into it the beginning of August. Mrs. Hubbard and all her connections had spent a day or two in making preparations to remove to the fort, when as intended they retired to rest for the last night in their own habitation. On this night Mrs. Hubbard dreamed a dream which she probably would have forgotten had it not been for the distressing calamities of the following day.

She dreamed that she arose from her bed and went to the door and was met by an Indian, before whom she retired, until she seated herself on a bed by a window; that the Indian took out one of her sleeve buttons and struk it three times, and then told her to put it back again into her sleeve. In a disturbed state of mind half asleep and half awake she lay until about half an hour before daybreak when she was roused by the growling and barking of their large house dog. She got up and went out at the door, but did not discover any thing, and returned to the bed. She had scarcely adjusted the bed cloaths, when the whole family were awakened by the tremendous war-whoop and death song of about thirty savages, who had surrounded the house. Mr. Hubbard her husband jumped out of bed, and attempted to go out at the door, but finding it thoroughly guarded, he went to a window, and rushed through it, by two Indians, and his faithful dog followed him.

Probably seeing their numbers and considering all as lost, he attempted to save his life by running to the river; but two of the Indians run after him. The dog, however, attacked his pursuers with a surprising sagacity, first catching one of them by the leg, and then the other, and so retarded them that Mr. Hubbard soon gained several rods of them. The savages perceiving that he would get away from them if they did not shoot him, both fired; one of the balls took effect and brought her husband to the ground, passing through his shoulder and out at his breast. They then took up his body and brought it to the house, burst the door, and took all that were in the house, old and young, prisoners—viz. Mrs. Hubbard's father aged 69, her mother aged 54, her sister Esther aged 15, her brother Benjamin aged 13, her brother Daniel aged 11, Mrs. Hubbard and her daughters Anne aged 6, and Ruth aged 4, in all, eight, with her dying husband. Mrs. Hubbard with much entreaty got leave of the Indians to bind up her husband's wounds; which she did, while they were plundering every article of value, and setting fire to the house. They then set out on their march with their prisoners; went about a hundred rods up into the woods and made a halt. The Indians here tore off the bandage from Mr. Hubbard's wounds—took sassafras leaves—made a wad, and drove in where the ball had passed through his shoulder. When they had divided their plunder and their prisoners, they made ready to go, telling Mrs. Hubbard and her mother that they must be parted from their children. The scene,

while one child was pulled one way, and another, another, may be conceived of by mothers, but cannot be described. Children with longing, lingering looks, screaming for their parents to help them, while the Indians like heidous painted devils were shaking their heads, swinging their tomahawks, and telling them to be still or they would kill them. In the midst of this distressing confusion an Indian approached Mrs. Hubbard, and asked her whether she had rather die there, or go back. In the agonies of her heart she replied that she rather be killed there. Her husband though fainting with the loss of blood overheard what was said, and spoke: "*My dear*," said he, "*if your life may be spared* "*you had better go back.*"— These were his last words to her. It then being determined that she should return, and leave being obtained that her parents should accompany her, she begged for some of her cloathing from the savages, all this time having nothing but the linen on her back, they gave her a linen petticoat, which she put on and with her parents gave her last look, leaving a dying husband, two children, her sister and two brothers, calling for relief, but calling in vain.

Mrs. Hubbard and her parents in inexpressible anguish, returned to their house and found it still on fire, but they soon extinguished it and made their way to the fort. The two brothers of Mrs. Hubbard, after several years of severe hardship, have since returned, one through the intervention of a British officer, the other making his escape at an Indian treaty. Through their information we are able to relate more particulars as to what befel the prisoners. The savages, after parting with Mrs. Hubbard and her parents proceeded about half a mile farther up the mountain, and made another halt.— Mr. Hubbard being very faint, told them he could travel no farther but must die. On which the savages, as he sat upon a rock leaning forward, took out their knives, one laid hold on his hair and scalped him, and an other stabbed him in several places, on which their suffering victim groaned, pitched forward on his face, and struggling for life, shoved himself some distance down the hill and expired. The sister aged 15, sometime after died a martyr to her chastity, in a manner too horrid to relate. Of Mrs. Hubbard's two little children, Anne and Ruth, nothing has ever been heard. Should these memoirs fall into the hands of any benevolent persons who might have it in their power to make enquiries, they would confer a lasting obligation on the friends of the deceased by making their discoveries public.

When Mrs. Hubbard and her parents arrived at the fort and made known their distress, it spread a general alarm. In the afternoon a party of sixty men went in pursuit of the Indians, but finding the body of Mr. Hubbard, four of them were sent back with the corpse, the rest pursuing five or six miles, returned without effecting any thing to purpose. The men who bore back Mr. Hubbard's body to his own house, laid it out on a bedstead, locked up the house, and left it alone as they

supposed. But the next morning, when a party went from the fort in order to bury it, they found the faithful and sagacious dog lying at his dead master's feet, having kept guard through the night. Such was the general consternation among the settlers that Mrs. Hubbard and her parents determined, the next day after the burial of her husband, to set out for Southbury in Connecticut; naked, pennyless, and broken-hearted. It was a great undertaking; they had neither stockings, or shoes, gowns or handkerchiefs, and but one horse for them all. Add to all the rest, Mrs. Hubbard had not been able to labor any through the summer, being in a pregnant state, and not knowing what might be the event of one week. But through the goodness of God, she was enabled to endure hardship with less trouble and difficulty than she had reason to expect. With her parents she arrived safe in Southbury; and friends and acquaintances soon ministered to her relief.

In the sorrows of her sex she was always a prominent sufferer, but through a kind providence, notwithstanding all her painful recollections, she was blessed with a son. Knowing nothing at this time of the supports of religion, she lived with a sister for three years a melancholy widow.

In August, 1781, she married Mr. John Atwood, of Bethlem, who was a widower with five children, from one and an half to twelve years old, and took her own son with her into the family. Here she had the delicate duties of a stepmother to perform. Having six children in quick succession, and having brought forth her two last for the grave. After the birth of her last child, she was confined to her bed for several months with a dangerous illness, in a state of suspense between life and death. But it pleased God to spare her life, that she might yet see more affliction for her own good. For a few years she had health and prosperity and no more trouble than arose from her domestic cares and station in life.

In the year 1798, she began a series of suffering which terminated only with her life. A honey-bee inserted his sting in the most sensible part of the ball of her right eye, which put her into the most complete torture.

In October, 1800, she became blind, the wounded eye was inflamed and swelled to the size of a large hen's egg, she was confined to her room, and physicians could give her no relief. Opiates were all that could comfort her in the least. Not long previous to this her son Joseph Freeman Hubbard wandered away to Newbern in North-Carolina, where it is supposed he now lives, or that he is plowing the ocean in distant parts of the world. Anxiety for this son, dear by the very circumstance of his birth, thoughts about her two children in captivity, a confinement of two or three months from the excruciating pain of her eye, together with an anxious concern about her never dying soul, took away her flesh and her appetite, and threatened soon to overpower her feeble frame.

At this time she seemed to entertain a tremulous hope that she was reconciled to God in Christ,

and grew calmer in her mind.

Her words were, "why should I murmur or complain when I have been such a sinner? God has been just and kind to me! O that my life might be spared a little longer, that I might devote the remainder of my days to God!" She then made a vow to the Lord, that she would serve him while she had breath. God was pleased to spare her life still further to try her patience, that he might see whether she would love him. She recovered her health in such a measure that she was able to take care of her family, although the sight of the wounded eye was never restored. As her strength increased her promises grew weaker; so that God in his wisdom and mercy saw fit still further to chastise her upon a bed of sickness for five years previous to her death. Her eye began to swell, and its orbit assumed a cancerous appearance; so that for a moment day or night, she was not free from severe pain till she died. She still was a trembling believer with many doubts and fears. Her words were, "a just God, who knows the iniquities of us all, sees fit to increase my pain, that I may not forget my vows and promises; and I think I can bless him for his holy chastisements. My heart needs all this to wean me from the world." About eighteen months before her death, a council of physicians and surgeons was called, on a proposal to extract the cancerous eye. Their result was, that it was dangerous to use any thing but palliatives, and that she must try to wear out life in the easiest manner possible. She now became nearly blind and deaf, and her disease rendered her loathsome to herself and friends. But as her outward man decayed, her inward man seemed to be renewed. Not a murmur or the least complaint was heard from her lips; but to the end of life she was a pattern of patience, saying, "It is the Lord, let him do what seemeth him good." And while she was in pain the most severe, she was frequently heard praising God and praying for herself, her husband, children and the interests of religion.

Her Christian friends and visitants trust, she was one of those who are saved as by fire; and, that in this life only she received her evil things. Few honest readers can peruse this narrative and not feel ashamed that they ever had a murmuring thought, or have uttered a murmuring word. Her dying testimony was against the breach of sick-bed vows, and putting off in soul concerns; and that all should be in earnest to embrace and profess the religion of Jesus.

"O how much comfort and consolation have I lost by living estranged from God!" was a common exclamation.—"How good has my heavenly father been, that he has thus hedged me in, as to the path of duty, with the long, sharp thorns of sorrow, that he might lead and drive me home to himself."

Revelation xiv. 6, 7, 8.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear

God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen."

WHEN was this prophecy to be fulfilled ? Hath it been in time past, or is the fulfilment now commenced, and to continue through a series of years to come ? That the spiritual Babylon is now falling by the prevalence of infidelity, and the awful scenes of war which convulse Europe, no man can doubt, who is acquainted with the history of the world, and the church.

It appears in the order of the prophecy, that immediately before the final fall of Babylon, " An angel was seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Hath this event been, is it now taking place, or doth it remain for some future age ? The question is plain, but interesting, as the event must take place before the final fall of Babylon, which will directly precede the millennial glory of the church.—The sanguine wishes of good people are prone to outrun the providence of God in fulfilling the encouragements to his church ; thus they cut short the prophetic periods, and make haste to see the things, which cannot be until they have long slept in the grave. Many of the prophecies are of such a nature, that we must expect they will be successively fulfilled. In some periods of time the prospects of fulfilment appear brighter than at others. As the heavenly bodies, to a terrestrial eye, are some times retrograde in their movement ; so are the events in divine providence, in the judgment of human reason, although gloriously progressing, both in time, and by the most direct means, to their ultimate end. With respect to the prophecy now considered it will doubtless be accomplished before the glorious day of the church on earth. In many periods of time past, when the state of the militant church assumed favorable aspects, her friends have hailed the angel, as they supposed, then flying thro' heaven. As often they have been disappointed by retrograde events in providence. As this prophecy must have its fulfilment by successive events, perhaps, they were not to be faulted for their opinions, and certainly not for their wishes. We have reason to suppose that each event foretold by the prophecy will be more gloriously indicative of its complete fulfilment than the former.

Is the angel now flying thro' heaven to preach the everlasting gospel to every nation, and kindred, and tongue, and people ?

It is remarked in answer to this question : The present is distinguished by many signs from all former periods. If we may judge from the conduct of men, who are the instruments of Satan, he is come down with great wrath, knowing that his time is short. Or if we look to that part of the visible church, which hath maintained purity of doctrine and decency of manners, its professors are animated with a new spirit for the propa-

gation of Christian knowledge. The little portion of the world which is Christianized, have awakened to great exertions for instructing the heathen ; and to furnish better means to those who are but partially instructed. It remains for time to unfold the purposes of heaven. We may hope much, but ought not to determine too positively. Very dark and trying events may intervene between these glimmerings of light, and the meridian shining of the sun of righteousness thro' the world. The wisdom of Zion's King is higher than heaven, what can we know ; deeper than hell, what can we do ? No possible event ought to discourage Christians, or prevent their prayers, for the God of Zion is on the throne, and all his purposes shall prosper.

The formation of Missionary and Bible Societies, on the large scale now attempted, is new in the Christian world. By one, instruments are traversing the world to preach the name of Jesus ; by the other, the pure word God is put into the hands of many who received it only from human information.—It is indeed strange, that through many ages past, good men should have done so little to spread the word of God in the various languages of the earth, and place it in the hands of the poor and uninformed. Perhaps, this is the most sure omen of the time being near when the glory of Zion shall fill the earth. God will not deny a blessing on his uncorrupted word wherever it is sent by his providence ; and may all Christians cheerfully give their aid to pious institutions designed for this purpose !

The Soliloquist.

No. 8.

HOW wonderful ! how awful the justice of God ! Once all my objections were pointed against this perfection of his infinite nature, and now it threatens my ruin ; but through some means my tongue is silenced. Under the terrors of his righteousness I am obliged to be still. It would be just in him to reject from his presence the whole race of men, much more would it be just to leave me under the weight of my own guilt. A heart so hard and stupid as mine would be a proper monument of endless punishment ; it would teach a universe that rebellious creatures may not safely trifle with Jehovah. While an eternal separation from infinite goodness appears an evil greater than can be described, I cannot, in my own case, bring a single argument from justice to prevent the execution. I am chained up by the laws of righteousness to a most awful doom, and there is no comforting dawn of peace on my soul. Strange indeed ! that with these prospects, and of no other am I worthy, I have not half that dread of the awful godhead, which I once had. Answer me, O my soul, is it not thy stupidity which enables thee to look with something like calmness on thine own condemnation, and the glories of divine justice in thy sentence ? Wonderfully altered are my views of the chapter, which was once my hatred and dread, " Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the

potter power over the clay, of the same lump to make one vessel to honor and another to dishonor? What if God, willing to shew his wrath, and make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" If the Lord did not thus he could not be God, neither could heaven or earth have confidence in him, or the rectitude of his government. Unhappy creature that I am! Justly condemned; and without a hope, although my mouth is stopped.

Religious Intelligence.

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BIBLE SOCIETIES.

British and Foreign Bible Society.

IT is about six years since this Society was instituted. It is the first institution of the kind with which we have been acquainted, and perhaps will be the parent of many others, to be the instruments of propagating through the world, the Christian scriptures and that knowledge of the gospel which must precede the millennial glory of the Church.

The liberalities of this Society have not been confined to the British dominions. Evidential of a diffusive charity it is called the Foreign as well as British Bible Society.

This spark has kindled into a flame, which we pray may become universal. By the most recent accounts from Europe, and each of the other quarters of the world, the people of God are animated with a desire, according to the ability given them, to disseminate the word of life in every place and language. This design is so wonderfully progressing as to show it is from the Lord. The fourth annual report of this Society was published in the 13th and 14th numbers of this Magazine. Many similar institutions are formed in the old world, and Christians in Pennsylvania and Connecticut are now giving their testimony and property to promote the benevolent design.

PHILADELPHIA BIBLE SOCIETY.

THIS Society was instituted in the year 1808.—By their first report we find the following gentlemen to be appointed

MANAGERS.

Rt. Rev. William White, D. D. *President.*—Rev. F. H. C. Helmuth, D. D. Rev. Ashbel Green, D. D. Benjamin Rush, M. D. Edward Pennington, Esq. *Vice Presidents.*—Rev. Wm. Staughton, D. D. *Corresponding Secretary.*—B. B. Hopkins, Esq. *Recording Secretary.*—Robert Ralston, Esq. *Treasurer.*—Rev. Joseph Pilmore, D. D. Rev. James Gray, D. D. Rev. Thomas Ware. Rev. Philip F. Mayer. Rev. Samuel Helffenstein. Rev. Joseph Zeslein. Rev. Jacob J. Janeway. Rev. A. Alexander. Peter Vanpelt, Esq. George Krebs, Esq. Laurence Seckel, Esq. William Shufflebottom, Esq. Thomas Al-

libone, Esq. Francis Markoe, Esq. Frederic Shinckle, Esq. Thomas Montgomery, Esq.

The managers organized themselves by the choice of their officers May 1st, 1809.—To this infant institution the British and Foreign Bible Society in England have given the sum of 200*l.* from their own funds, as an encouragement to the pious design.—They also give encouragement that similar institutions will receive patronage according to their sphere of usefulness. The managers have determined that the donations and life subscriptions, amounting to $ 1402 shall be a permanent fund, the annual interest to be applied to present charity.

That the contribution subscriptions amounting to $ 1705 shall be applied to immediate purchases.

They have already dispersed 1300 English Bibles; 500 German New Testaments; 300 English New Testaments.

In the vicinity of Philadelphia a number of European languages are spoken. In this circumstance that part of the United States is very different from New England and its young dependencies in the northern and western new plantations, through which the English language is uniformly spoken. This Society have therefore ordered from Europe the following importation when our national circumstances will permit: 300 Copies of the German Bible; 300 of the German New Testaments from Germany;—also, 100 French Bibles; 100 Welch, and 50 Gaëlic, together with 50 English New Testaments, on a large type, from England.

It appears from the correspondence, between the British and Philadelphia Societies, that the gentlemen who compose the former had not an accurate knowledge of the circumstances under which Christian America exists.

Under separate governments, although in a union, not exemplified in Europe; speaking many languages, although the English is predominant; of different habits, prejudices and denominations of Christians; and extending several hundred leagues in each direction, with an increase of inhabitants beyond the power of calculation, it would be as impossible to unite the exertions of the pious public, in one point, as it would be to collect all the holy charities of Europe and Asia under a board in the city of London. Distant in place, yet united in a pious love of Christ and his word all these societies may correspond and co-operate. We therefore hail, with our best wishes,

THE CONNECTICUT BIBLE SOCIETY.

With the constitution and organization of this Society some of our last Numbers have informed the public.

This event is so recent, we presume the Managers are not yet able to give much public information of its success. Yet from a knowledge of the gentlemen to whose care it is committed, and the character of those who read this Magazine, we presume it will have a respectable body of advocates.—Consider Reader! hast thou in thy family the written word of God, and doth it give comfort

to thyself and them concerning the eternity, which we shall all soon inhabit! Hast thou not in thy neighborhood some poor family destitute of this inestimable blessing? Canst thou in the exercise of brotherly love see such a family descending to the shades of death without the best means of information? But sayst thou, O man, God will provide for the spreading of his own word? On this point thou hast no need to guide our faith, for we know that he will. If thou hast any thing to say to the advocates of such institutions, we beg thee to direct it to another point, to open our hearts to a more liberal charity! Although God will provide for the spread of his own word, we know it must be through means, and in these means thine own liberality is included. For the purpose of drawing this into exercise we give the present information.

AT a Meeting of the General Association of Connecticut, holden at Lebanon the third Tuesday of June, A. D. 1809:—present,

Rev. Messrs.	From
Nehemiah Prudden, Shubael Bartlett,	Hartford North Association
Evan Johns, Joab Brace,	Hartford South
Samuel Merwin, Erastus Scranton,	New-Haven West
Matthew Noyes, Erastus Ripley,	New-Haven East
Abel M'Ewen, Salmon Cone,	New-London
Roswell R. Swan, Heman Humphrey,	Fairfield West
Elijah Waterman, Andrew Elliot,	Fairfield East
John Gurley, Zebulon Ely,	Windham Original
George Leonard,	Windham East
Chauncey Lee, Amasa Jerome,	Litchfield North
Amos Chase, Joshua Williams	Litchfield South
David Selden, David D. Field.	Middlesex

Nathan Williams, D. D.	Tolland
Calvin Chapin,	Register of the General Association of Connecticut.
Gershom Williams, John E. Latta,	Commissioners from the General Assembly of the Presbyterian Church in the United States.
Gershom C. Lyman,	Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

The Rev. Chauncey Lee was chosen Scribe; the Rev. Nehemiah Prudden, Moderator; and the Rev. Elijah Waterman, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer, by the Moderator.

The Rev. Messrs. Chapin, Chase, Williams, Lyman, and Ripley were chosen a Committee of overtures.

The Committee of overtures made a Report which was accepted, and the Association proceeded to consider the several articles contained therein.

An address from the Rev. Messrs. Joseph Lyman, D. D. and Samuel Austin, D. D. in behalf of the General Association of Massachusetts proper, which body they represented, requesting to form a union with the General Association of Connecticut, upon such principles as might be mutually agreed on, was presented and read; and also a copy of the Constitution and proceedings of that Association: Whereupon, the Rev. Messrs. Chase, Selden, Chapin, Latta, and Lyman were appointed a Committee to consider the subject and make report.

The Trustees of the Missionary Society of Connecticut exhibited a Report of their proceedings the last year, which was read and accepted. The Report is as follows:

REPORT of the Trustees of the Missionary Society of Connecticut to said Society to be convened at Lebanon, on the third Tuesday of June, 1809.

REV. FATHERS AND BRETHREN,

THE Constitution of the Society imposes the duty on your Board of Trustees, as your servants, to lay before you, at your annual session, a report of the state of missions, and their proceedings during the year. Our printed Narrative contains all the information, on the subject of missions, during the year 1808, which either the Society or the public can desire; a copy of which is herewith, according to our usual custom, transmitted to each

member. A statement of the Funds is annexed, which exhibits a view of the Accounts, as audited the first of January 1809.

The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year ; and, accordingly, have adopted the measures necessary for this purpose. Deprived of the avails of the annual Contributions, your Trustees will be under the necessity of appropriating some portion of the Funds to missionary expenditures. When monies shall be wanted in future to promote so benevolent an object as the diffusion of the blessed gospel, and distribution of pious books, among our new settlements, there may be a renewal of application to the Legislature of the State, for permission to invite the people to manifest their friendship to the missionary cause, by an annual contribution ; and no doubt permission may be readily obtained. The Legislature have heretofore showed a disposition to afford their influence and support, and in every suitable way, to encourage this cause. The good people, also, by past liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. When money is needed, we must ask them to give ; and trust that God, in whose hands are all hearts, and the times and seasons, will incline them to remember their brethren and friends, in the new settlements, in their prayers, and by generous contributions.

Though no effectual door seems, as yet, to be opened to carry the glad tidings of salvation to the heathen, your Trustees, desirous of embracing every opportunity to help to civilize and christianize them, at their session in January last, gave the Rev. Joseph Badger, upon his personally appearing before the Board, and making a statement of his mission to the Indians at Sandusky, and parts adjacent, one hundred Dollars. From his statement there appears to be some encouraging prospect that good may be done to the Indians in that vicinity.

From time to time, individuals, by generous donations, in books or money, have exerted themselves to aid the missionary cause. And the state of the Funds is such as to afford very encouraging prospects to its friends. Feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the holy scriptures of the Old and New Testaments, religious tracts, and pious evangelical books, your Board of Trust are turning their attention, more and more, to this grand object ; and have it in view especially to exert themselves to distribute Bibles among the needy people there. The citizens of our own State, all will own, who know any thing of our religious situation, and of the excellent regulations of our common schools, are all nearly furnished with Bibles. The Legislature have wisely, by express statute, required that the holy scriptures should be read daily, by our children, in all the schools throughout the State. The Committees of inspection are to see that this is done ; so that no family can remain long destitute of the Bible. No

Christian people on the earth are so well furnished with the Bible, and books of devotion and pious instruction, as our citizens. We rejoice in this pleasing part of our history. But alas! that the privileges which we, as a people, enjoy, should be so greatly misimproved, and the sacred volume no more read! Your Trustees have, for two years, been more attentive to furnish our new settlements in the wilderness with religious books than heretofore. They have found great and unexpected difficulties, in the business of the distribution of books; but their Book Committee have now adopted effectual measures to ensure success; and have selected proper persons in the New settlements, as agents, to distribute the books, when conveyed to them. They believe that one of the best means to promote religion among them, to resist error, and to maintain order, is to furnish them with the Bible and pious evangelical books.

At the meeting of the Trustees, in September last, it was judged expedient, for various reasons, that the stated annual meeting of the Board should be the first Wednesday of August instead of the first Wednesday of September; they therefore passed the following Vote:

"*Voted*, That the following alteration in the Constitution of the "Missionary Society of Connecticut be proposed to the Society, "at their session to be holden at Lebanon, the third Tuesday of "June next, viz. That in the 11th and 12th Articles of the Con"stitution the word August be substituted in place of the word "September."

The Trustees have also to inform the Society that, at their meeting in January last, the Rev. Elijah Parsons resigned his seat as a Member of the Board.

We congratulate the Society, and all the friends of religion, on the brightening prospects before us, respecting missionary concerns. The Society will find, by our printed Narrative, that more money has been expended,—more missionaries have been employed,—more books sent out, by far,—and more labors performed the past year, than any preceding year. Worthy and respectable ministers, animated with an ardent zeal, come forward to the help of the Lord, to serve as missionaries; as many indeed as the Funds enable the Trustees to send. Heretofore the main difficulty lay in procuring fit and well qualified men to go on missions. In the removal of this difficulty, the hand of a gracious God is to be gratefully noticed. New Connecticut, the most important and extensive field of our missions, we are able to supply now with a good number of worthy missionaries; though in years past the field has withered for want of laborers to cultivate it.

On the whole, your missionary concerns are in an unusually favorable train. A merciful God has smiled propitiously on the exertions of the Missionary Society of Connecticut; and it seems to have been the means of more extensive good to the blessed Redeemer's kingdom, than the calculations of its most ardent friends. May the Lord, who is wise in heart and mighty in strength, still

prosper more and more all your exertions, and all missionary institutions both in Europe and America!

With respect to the state of your missions to the close of the year 1808,—the number of laborers employed on missions,—the fields in which they labored,—their names,—their success,—and the joy with which they were received, we beg leave to refer the Society to the printed Narrative herewith transmitted. Since the commencement of the present year, several missionaries have been appointed; and the following persons are now either laboring, or have lately received commissions to labor, under the direction of the Trustees: The Rev. Messrs. James Scott and Timothy Harris, in the south western part of the State of Ohio; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, James Boyd, Nathan B. Derrow, and Mr. Joshua Beer in New Connecticut; the Rev. John Spencer, in the westermost part of New York, near lake Erie; the Rev. Messrs. Seth Williston, Royal Phelps, and Daniel Waldo, in the western counties of New York, and northern counties of Pennsylvania; the Rev. Ebenezer Kingsbury, in the counties of Otsego and Delaware, to which field also the Rev. Thomas Williams stands appointed; the Rev. Simon Waterman and Mr. Silas Hubbard, in Camden and its vicinity, near lake Ontario; the Rev. Calvin Ingals and Mr. Ebenezer I. Leavenworth, in the settlements on Black river and parts adjacent; the Rev. Aaron Cleveland, in the settlements round lake George; and the Rev. Salmon King, in the northern part of Vermont.

From all we can learn it appears that a zeal to spread the gospel, where now unknown, and to translate the holy scriptures into the various languages of the nations, and to circulate Bibles and religious books, rises higher and higher. Adored be the name of a gracious God, for all the manifestations of his grace and spirit, in reviving religion in the present day!

Your Trustees close this report with imploring the presence of the great Head of the Church to be with the Society in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance! *Amen.*

In the name, and on the behalf of the Trustees,

ABEL FLINT, Secretary.

Hartford, June 1, 1809.

The Delegates from this body to the General Assembly of the Presbyterian Church in the United States, made report of their services, which was read and accepted.

The Report of the Treasurer of the General Association was presented, read, and accepted.

A Vote of the Trustees of the Missionary Society of Connecticut proposing an alteration in the Constitution of said Society, relative to the time of the annual meeting of the Trustees, was read: Whereupon, *Voted*, That said proposal lie under consideration one year, pursuant to the Constitution of the Society.

The Associational Sermon was preached by the Rev. David Sel-

den, from John xv. 14, which was followed by another sermon delivered by the Rev. Gershom C. Lyman, from Psalm xxv. 11.

WEDNESDAY June 21.

The Report of the Committee on the subject of the union between this Association and the General Association of Massachusetts proper, was read and accepted: Whereupon, *Voted*, That the proposed connection meets the cordial approbation of this body.

Voted, also, in order to render the said connection complete and effectual for the accomplishment of the purposes contemplated, That the following rules be adopted for its regulation; and that the said rules, if acceded to by that Association, or as amended by that body, with the concurrence of the first delegates who shall meet that body from this Association, shall regulate the proposed connection.

1. The General Association of Connecticut and the General Association of Massachusetts proper shall annually appoint, each two delegates to the other.

2. The delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood, that the articles of agreement and connection between the two bodies may be, at any time, varied by their mutual consent.

The Rev. Messrs. Nathan Perkins, D. D. and Henry A. Rowland were appointed delegates from this Association to the General Association of Massachusetts proper, to be convened at the house of the Rev. Samuel Spring, in Newburyport, on Wednesday the 28th of instant June, to act pursuant to the vote of this Association, that the same may be carried into effect.

An inquiry brought forward by the Original Association of Windham County, "Whether any person who joins the Eastern Association of Windham County after one year from their formation can be regularly admitted as a member of the General Association?" was laid over to the next session of this body.

Voted, That the Scribe give information to the Eastern Association of Windham County on the subject of the enquiry made by the Original Association of that county.

The Rev. Messrs. G. Williams, Field, J. Williams, Latta, and Merwin, were appointed a Committee to prepare a Report respecting the state of religion in our Churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association proceeded to receive information from the several members on the general state of religion.

At half past 10 o'clock, a sermon was preached by the Rev. John E. Latta, from Hebrews xiii. 17.

At 5 o'clock, a sermon was preached by the Rev. Samuel Austin, D. D. from Hebrews iv. 16.

THURSDAY June 22.

The resignation of the Honorable John Davenport, as a Trustee of the Missionary Society of Connecticut was read and accepted.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins. D. D. William Robinson, Benjamin, Trumbull D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Andrew Lee, Samuel J. Mills, Azel Backus, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations for the treasury of the General Association, *viz:* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswel R. Swan, Jehu Clark, Zebulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

The Rev. Abel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

List of unsettled ministers, in the State, and of licentiates from the several Associations, *viz.* *Of unsettled ministers*, Rev. Messrs, Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New Haven; Ira Hart, Middlebury; Dan Huntington, Litchfield; Calvin Ingals, Stafford; Gurdon Johnson, Killingly; Salmon King, East Hartford; William Lockwood, Glastenbury; Samuel Munson, Huntington; John Noyes, Norfield; Samuel Stebbins, Simsbury; John Taylor, Enfield. *Of licensed candidates*, Jason Allen, Jun. Montville; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; John Clark, Washington; George Colton, Hartford; Chester Colton, Hartford; Daniel Crocker, Weston; Mills Day, New Haven; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New Haven; Henry Frost, New Haven; Ashael Gaylord, Norfolk; Joseph Harvey, East Haddam; Daniel Haskell, Cannaan; Nathaniel G. Huntington, Hartford; Bela Kellog, New Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Allen M'Lean, Vernon; John Marsh, Jun. Wethersfield; Mark Mead, Greenwich; Thomas Punderson, New Haven; Andrew Rawson, Wardsbury; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Holland Sampson, Ashford; Henry Sherman, New Haven; James W. Tucker, Danbury; Timothy Tuttle, Durham; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Woodstock; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut, for the year ensuing *viz.* His Honor

John Treadwell, the Hon. Roger Newberry, the Hon. Jonathan Brace, the Hon. Aaron Austin, Enoch Perkins, Esq. the Hon. Asher Miller, the Rev, Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Samuel J. Mills, Moses C. Welch, and Andrew Yates.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Henry A. Rowland, Cauncey Lee, and Zebulon Ely were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, on the third Thursday of May, 1810. The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter were chosen substitutes.

The Rev. Peter Starr was chosen delegate to the Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene at Rutland, on the first Tuesday of September next ; and the Rev. Samuel Merwin was appointed his substitute.

The Rev. Messrs. Salmon Cone and Nehemiah Prudden were chosen delegates to the General Association of Massachusetts proper to convene in the year 1810, provided the proposed union between that body and the General Association of Connecticut shall take place. The Rev. Messrs. Moses C. Welch and Evan Johns were appointed their substitutes.

The Report of the delegate to the General Convention of Vermont was read and accepted.

The Rev. Zebulon Ely was appointed to preach the Concio ad Clerum, at New-Haven, on the evening of the next Commencement.

Voted, That Windham East Association be added to the list of Associations in this State.

Voted, That the next meeting of the General Association of Connecticut be holden on the third Tuesday of June. 1810, at 11 o'clock A. M. at the house of the Rev. Diodate Brockway in Ellington.

Voted, That we cordially approve the plan and design of the Connecticut Bible Society, instituted to circulate among the poor the common version of the holy scriptures, without note or comment ; and that it shall be our care, both as individuals and as ministers of Christ, to afford that Society such countenance and assistance as we shall, in our several places, find ourselves enabled to bestow.

Voted, That we recommend to the several Associations in the State to transmit, by their delegates to the General Association, yearly, in writing, a statement of the situation of their Churches, the state of religion therein, and of the number of members added to their Churches, in the year next preceding the sitting of said Association.

Voted, That this body gratefully receive the Extracts from the

Minutes of the General Assembly of the Presbyterian Church, and that they be distributed among the several district Associations.

Voted, That the Rev. Abel Flint be requested to make extracts for publication, from the minutes of the present session, that he cause the same to be printed and distributed, and that he defray the expense attending the publication from the Treasury.

The Committee appointed to prepare a report respecting the state of religion in our Churches and those connected with us, made a report which was accepted and is as follows:

"The General Association have heard, with emotions of ardent gratitude and lively joy, the communications which have been made to them respecting the state of religion in our Churches. The expectations which were excited, by the unusually favorable accounts to the General Association, at their last annual meeting, have been fully answered. The numerous and extensive revivals which then prevailed have, in most instances, continued to progress; and in many places new revivals have commenced. Though in some parts of the State we still find coldness among professing Christians, and great stupidity and boldness among sinners, yet vacant Churches have manifested an unusual zeal to enjoy the institutions and ordinances of the gospel; apparent converts have been greatly multiplied, and hundreds, nay even thousands, have been added to the Church of Christ. We rejoice and give thanks to God, that an unusual spirit of prayer has pervaded, warmed, and animated the hearts and souls of Christians; and this we consider as the chief means of the special sanctifying and saving blessings which have been poured down upon us. We congratulate each other, our respective Churches, and all the friends of Christianity, upon the animating prospect which now opens to our view."

"By the delegates from the Presbyterian Church, we learn that, in some places within their limits, the special work of God has been very great; though in others coldness and stupidity still prevail, and in a small district a spirit of disorder continues. On the whole, the Presbyterian Church appear to be encouraged and look forward to the renewal of their efforts with increased ardor and animation."

"By the delegate from the Convention of Vermont we learn that God has there, in some places, been gracious, in the abundant effusion of his holy spirit, and the conversion of sinners; though we are sorry to learn that in many places iniquity continues greatly to abound, and that several ministers have been dismissed from their pastoral charges, within the course of the past year."

"On the whole, upon a review of the Churches within the forementioned limits, we find that Christians have not prayed, nor ministers labored, in vain; that God has, indeed, proved himself to be a prayer-hearing God; that his spirit has descended

John Treadwell, the Hon. Roger Newberry, the Hon. Jonathan Brace, the Hon. Aaron Austin, Enoch Perkins, Esq. the Hon. Asher Miller, the Rev, Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Samuel J. Mills, Moses C. Welch, and Andrew Yates.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Henry A. Rowland, Cauncey Lee, and Zebulon Ely were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, on the third Thursday of May, 1810. The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter were chosen substitutes.

The Rev. Peter Starr was chosen delegate to the Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene at Rutland, on the first Tuesday of September next ; and the Rev. Samuel Merwin was appointed his substitute.

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like rain upon the mown grass ; and that the great shepherd and bishop of souls has been gathering sinners into his fold, from the East and from the West, from the North and from the South, and, as we humbly hope, preparing them to sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

A Sermon was preached by the Rev. Gershom Williams, from Psalm xlix. 8.

After a prayer by the Rev. G. C. Lyman, adjourned *sine die*.

CHAUNCEY LEE, }
ELIJAH WATERMAN, } Scribes.

ORDINATION.

ORDAINED, on Wednesday the 21st ult. in the 3d Society in Middletown, the Rev. JOSHUA L. WILLIAMS. The introductory prayer, by the Rev. Evans Johns, of Berlin ; the Sermon by the Rev. Joshua Williams of Harwinton, (father of Mr. J. L. Williams ;) the charge by the Rev. Mr. Upson, of Kensington ; the ordaining prayer by Dr. Strong, of Chatham ; the right hand of fellowship, by Mr. Chapin, of Rockyhill ; and the concluding prayer by Mr. Brace, of Newington. The devotional exercises were fervent and evangelical—the Sermon affectionate—the charge simple and instructive—and the right hand of fellowship animated, impressive and excellent throughout. A large concourse of people were delighted with the unanimity and generosity of this parish, and were rejoiced, in the prospect of their future harmony and love.

Notice to Correspondents.

The History of a Religious Tract, will be in our next Number.

The Editor thanks the writer of a criticism upon a certain composition of Music. While he acknowledges the justice of the remarks, he must inform that it is an established rule of this Magazine to admit no reviews. Neither the Editor nor Publishers think themselves competent for so difficult a business.

Donation to the Missionary Society of Connecticut.

From a friend of Missions, 1600 Religious Tracts.